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the Calendar of State Papers (1699), that no minister can be found "who will go and live with the Indians and teach them Christianity," (pp. 192-193) Dr. Prideaux of Norwich drew up a memorial commenting upon the failure of England to establish ministers in its eastern factories as the Portuguese, French, and even the Dutch were doing with good results. The Church of England was sinking into its eighteenth century decline, and business opportunities ruled the English mind and thought.

Dr. Gillespie has written a monograph of sound value, and one which maintains the Columbia standard at its highest level.

R. J. P.

A History of Minnesota. By William Watts Folwell. In four volumes. Published by the Minnesota Historical Society under the editorship of Solon J. Buch, Ph.D. Vol I. Pp. 533. St. Paul: 1921.

Professor William W. Folwell, born in 1833, a graduate of Hobart College in 1857, a student in Berlin, a lieutenant in the Civil War rising to a lieutenant-colonelcy, was selected first president of the University of Minnesota in 1869, resigning in 1884 to serve as librarian and professor of political science, until his retirement in 1907. As the author of *Minnesota in the American Commonwealth* series, he has long since familiarized himself with the state historical materials and archives. Closely associated with state and civic affairs as well as educational, Dr. Folwell came to know Minnesota, its people, its founders, and later leaders in every field, with an intimacy which will make of his later volumes source material, as well as history. Well equipped, with a lively style, a judicial tolerance, only slightly strained by state and personal loyalty, the writer has in this first volume recounted the annals of Minnesota from the earliest French explorations to its admission into the Union in 1858. As a student of Dr. Folwell and as a descendant of pioneer stock, who "broke the prairie" in the Sioux country, the reviewer trusts that the aged scholar will be spared to complete the four volumes as a crowning service to the commonwealth.

These volumes will follow the general plan of the *Centennial*.

History of Illinois, and hence will emphasize the social, religious, and economic life of the state, quite as much as the political. While the last volume will contain a general bibliography, the first volume is replete with footnotes giving elaborate references, critical estimates, and many minutiae of local interest. Printed travels, local memoirs and studies, unprinted doctoral dissertations, manuscript collections of letters in the files of the historical society have been used without stint of labor. Especially close has been the author's study of the *Jesuit Relations* and the *Journals* of early explorers. Although much of a purely parochial value is cast in the notes and appendix, there is still an over-burdening of the text with unessential matter of a detailed or somewhat irrelevant character. Space might have been saved, possibly at the expense of continuity and of the picturesque, by shortening the account of Indian wars, land claims, Indian cessions, abortive railroad ventures, factional politics, and by accrediting the reader with a better background of general American history. However, this is a minor criticism, and one which would hardly be accepted by a state following, chiefly concerned with such local affairs.

The student of American life will find Dr. Folwell's work of inestimable value as an interpretation of the frontier, the Indian, the explorer and missionary, the fur trade, and the invading pioneer, rushing ahead of the survey and into conflict with the Indian in an attempt to preempt the most desirable lands. Such studies will enable later historians to write American history in a national as well as a cultural tone.

Catholic students will find the first two chapters on the French period of particular interest, for in Minnesota as in all the western country the first trails were those blazed by the French explorer and hardy Jesuit missionary. Radisson and Groseilliers, who as a lay helper in a Jesuit mission to the Hurons learned Indian ways, are accredited with being the first white men to tread Minnesota soil (Kanabec county) and to encounter the Dakota tribesmen, (1660). Father Jacques Marquette, successor of Fr. Claude Allouez at the La Pointe mission (Ashland, Wis. 1665), learned of the great river from braves who came to trade at Lake Superior posts.

This information caused Frontenac, always engrossed in

interior explorations, to commission Marquette and Louis Jolliet, a native of Quebec and a Jesuit student, to undertake an expedition. So in 1673, Mackinac, Green Bay, and Portage marked their stages to the Mississippi. Marquette a victim of dysentery was shortly to find repose in the post cemetery at Mackinac. No worthy memorial marks his grave, but his name is well perpetuated in the geography of the North West. Daniel Greysolon, sieur du Luth, explorer and trapper, sent out by the fur interests of Montreal, planted the royal flag and the cross at Mille Lacs in 1679. Today, his marker is the city of Duluth at the head of the Great Lakes. With minute accuracy, the author traces their footprints through Minnesota. A map with a red-lined trail would have been a great convenience in following the narrative.

There follows the story of the expedition dispatched in 1680 by Robert Cavelier, sieur de la Salle, from an outpost near Peoria: Antoine Augelle was the coureur; Accault, the voyageur; and Fr. Louis Hennepin of the Recollects, missionary. Covering the usual trail by way of Prairie du Chien, they visited Lake Pepin, landed near St. Paul, and slowly journeyed through the Sioux lands to the chief Indian village at Mille Lacs. Hennepin, then, with a single companion paddled down the river to the falls, which after his patron of Padua, he named St. Anthony. The author considers the reliability of Marquette's printed account and its various versions, quoting Archbishop Ireland, who had investigated the subject with care. Marquette was followed by Pierre le Sueur, in 1699, who traced the Minnesota River and wandered aimlessly through the interior. His name like those of his predecessors is stamped in town and county nomenclature. In 1727, René Boucher, accompanied by the Jesuit Fathers Gonner and Guigas, established a fort at Lake Pepin, now Frontenac village. The fort and mission have long since disappeared, but on the site there is an Ursuline school.

The French left no colonies, Minnesota was too inaccessible, and the Fox Indians were too hostile to French trade with the Dakotas. But the French explorer left place names and the missionary reported their journeys. Like the medieval chronicler, on whose annals we so largely base our knowledge of the Middle Ages, the Jesuit explorer's relations are our chief source

of information for the great American hinterland in the twilight period before white settlement.

The period of British occupation from 1763 to 1815, when the Union Jack was at length hauled down from the fur posts, saw little change. The fur trade was in the hands of the Hudson Bay, or rival Northwest Company led by Scots, but the trading and trapping was still done by *coureurs de bois*, *engagés voyageurs*, and half-breeds. New trails were marked out by Jonathan Carver, the Connecticut Yankee, whose loyalist heirs through spurious contracts laid claims to a huge tract of 200,000 square miles. The shrewd Rev. Samuel Peters, however, failed to interest Congress. Zebulon Pike has left a journal of his survey in 1805, when he was detailed by Jefferson to explore West Minnesota of the Louisiana Purchase.

The writer enters minutely into the hard fought campaigns of the Chippewa against the Sioux for their hereditary hunting grounds. His description of Indian life is a worthy contribution. The influence of the trader was bad; whiskey and vice. The *coureur de bois* had replaced "the heroic Jesuits whose martyrdom is a glory of that society." (p. 85) The half-breeds, powerful and wealthy as factors, were too frequently a composite of the worst in Indian and white natures. It was the old story of the meeting of savagery and degenerate civilization.

In the chapter on Early Indian Missions, there is little of Catholic interest. The American Board of Foreign Missions became active after 1830; a few missionaries arrived only to face discouragement. The Indian distrusted the missionary, who, unlike the Black Robe, was married, and rich half-breeds like Renville or Faribault were sufficiently Catholic to discourage their work about the "jack-knife" posts. In 1839, the Methodists had a mission in the Chippewa lands, and in 1852, the Episcopalians in Crow Wing County. Samuel Pond, missionary and author of a *Narrative*, was constrained to summarize his work: "Before the outbreak of 1862, I saw few Dakotas who seemed to give evidence of piety. A few at Oak Grove, a few at Lac qui Parle and that was all." As ever among the redmen, Protestantism failed.

Dr. Folwell in a description of early settlements, mentions the work of Fr. Augustin Ravoux, who, in 1842, opened a mis-

sion at Chaska for the Traverse des Sioux and who published in their tongue a booklet, *The Path to the House of God*. (p. 207) In 1839, Bishop Loras of Dubuque visited the station of Mendota, where 785 Catholics, French, half-breed, and Sioux welcomed him and received the sacraments. (p. 219) In 1841, Fr. Lucian Galtier, stationed at Mendota, gathered together a congregation and erected a log-chapel, which he dedicated along with the hamlet to St. Paul. Ten years later this became a separate parish under Fr. Joseph Cretin, first bishop of St. Paul. This information, the author procured from the diocesan historical review, the finest argument in favor of local historical societies. Had the Catholic beginnings of Minnesota been properly chronicled, the author could and would have described them at greater length.

Later chapters deal with the organization of the territory, territorial politics, projected railroads, the acquisition of the "Suland," Indian reservations, river navigation, the completion of the Rock Island Railroad to the Mississippi, the great increase in population from 30,000 in 1854 to 150,000 in 1857, early political leaders, and the establishment of the state government. It would have been well to have given a racial survey of the territorial pioneers. The leaders and the major part of the people were New Englanders. They gave the state its stamp, even its early Puritanic type, and its New England culture. A few French, numerous half-breeds, a number of evicted Scottish and Irish colonists from Earl Selkirk's unhappy settlement near the present city of Winnipeg, were to be found along with large numbers of Irish and Germans, chiefly those who had caught the American nomadic spirit and were moving westward from the older states. The Scandinavians belong to the period after the war.

Dr. Folwell's first volume is a book of merit. It is deeply interesting, it is historical in the fullest sense.

R. J. P.

A History of Penance. By Oscar D. Watkins, M.A. 2 vols. Longmans, Green and Co., 1920. Pp. xxix+775.

A debt of gratitude is due Dr. Watkins for this *opus mag-*